

happiness; your aids are void of harm,
your aids
are true aids.

8. Deities, may we abide in you as
warriors in
their armour; do you defend us from great
evil, do
you defend us from little; your aids are
void of
harm, your aids are true aids.

9. May ADITI defend us, may ABITI
grant us
happiness, the mother of the wealthy MITRA,
ARTA-
HAN, and YARUNA ; your aids are void of harm,
your
aids are true aids,

10. Grant to us, deities, that happiness
which is
a refuge, auspicious, and free from
sickness, which
is threefold¹ and fit for a (secure) shelter;
your aids
are void of harm, your aids are true aids.
Vargaix. 11. *Adityas*^ look down upon us as
those who
look from the shore ;² as (men lead)
their horses to
a secure *Ghat*, so conduct us along a
good path;
your aids are void of harm, your aids
are true
aids.

12. Let there not be prosperity
here to our
powerful (foe), nor to him who threatens
or assails

¹ This phrase *tridhdtu* is explained "by Sayana's
note on *var&-*
ilvya iii'vL 67. 2, and *trivarutha* in viii. 18. 21, as
protecting
against cold, heat, and wind or wet.

² Say ana takes *&pa,sah* as for *spastdh*, " visible."
It is derived
from the lost root *spas*, "to see,".preserved in
common Sanskrit

in the words *sgasa*, "a spy," and *spashta*, and
the mutilated
pasya, cf. -spicio and cr/teTrro/ta*. Sayana
explains the image
" as a man standing on the shore looks down on the
water below
or on some one in it."